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"Divine Thought" does not imply the idea of a Divine thinker.—H. P. BLAVATSKY

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ORGANISMS OF THOUGHT

AMONG Buddhist traditions there is a prophecy to the effect that 2500 years after the Buddha's death—specifically, in 1956—there will be a revival of interest in Buddhist philosophy, leading to a renascence of the great reform undertaken by Gautama; either this, or Buddhism will die out as an influence in the world. The world conference of Buddhists—the sixth great "Council" in the history of Buddhism—now going on at Rangoon, Burma, was called out of consideration for this prophecy, in the hope, apparently, of turning events in the world to the more fortunate of the two alternatives.

Prophecies are always intriguing to the imagination, and in this case it is possible to suspect that the origin of the prediction of a possible resurgence of Buddhism has a deep-lying relation to certain Theosophical anticipations. Buddhism, in Theosophical teachings, has a unique place among the great religions of the world; it is frequently identified as the least corrupted of all religions, and it seems fair to say that Buddhism has indeed been less subject to misuse by its priests and representatives than any other faith.

Oddly enough, Buddhism combines the most extravagant of doctrinal beliefs with an essentially skeptical spirit. The doctrine of Maya removes the dogmatic element from the doctrines—for the emphasis on psychology in Buddhist thought makes plain the ever-present possibility of illusion and self-deception—and the basic ethical current in all Buddhist thinking supports the view that practice of the Way is of far greater importance than beliefs.

Buddhism has found many thoughtful admirers in the West because of its impersonality in relation to the idea of Deity. Buddhism is a reli-

gion without God, or it is a religion in which every man is a God or a potential God. The man of scientific background who experiences subconscious yearnings for expression of the religious instinct may find in Buddhism a temper which does not offend his carefully guarded conviction that the laws of nature play no favorites. Even if he goes no further than the admission that Buddha was a man who hit upon at least one essential truth, this realization establishes a linkage with the great unifying purpose of the Buddhist reform, helping to prepare the ground for a deeper inspiration in coming years and centuries.

It will be necessary for the religion of the future to find rudimentary beginnings in the spread of this *temper,* however defined or labelled. A direct and particular interest in "doctrines" might prove precocious or hazardous for the world of modern thought, at this time. Before the "secret doctrine" of the Buddha can gain a new embodiment in the mind of the races of the world, the old faith in "revelation" and supernatural religion must die out entirely, and an interval is to be expected in which the balance swings from outright denial of all things "spiritual" or "metaphysical" to a cautious, skeptical outlook in which no more than simple, intuitive, ethical feelings are permitted to find anchorage in the modern mind.

Perhaps it is even a mistake to speak of a particular religio-philosophic tradition such as Buddhism in relation to this change; it might better be called a slow but nonetheless decisive "change of polarity" in attitudes of mind toward the great moral questions and problems which confront mankind. There seems little doubt that such a change is taking place. It is a process which can hardly be hastened, save indirectly, since it results from a slow awakening to the fact that the old compulsions toward materialistic beliefs have somehow died away. Suddenly, a man who has taken them for granted all his life finds reason to think that they are no longer important. Since his rejection of ideas of the soul and immortality has been, by proper definition, *thoughtless*—he obtained this rejection from his time, and not from his own reflection—the notions of the time, the *Zeitgeist,* lose their rigidity and their vigor, and he is suddenly free to think forbidden thoughts, which now acquire a reasonableness he had never imagined they possessed.

Actually, there are many such men. One finds them in every walk of life—among scientists, psychologists, teachers, political thinkers, and

ordinary folk. It is as though the blinders of centuries had fallen away from their eyes, revealing a new continent of thought and human possibility. What they say about this new vision may be faltering, stilted, marked by the jargon of their particular professionalism or hedged by the habits of a carefully schooled negation brought forward from the past. It may not be the "pure serene" of the Wisdom Religion, yet it is not for the pure serene that we need to examine these tendencies and expressions. What is of interest, rather, is the evidence here that the spirit in man is fighting for recognition, calling attention to itself in all manner of ways. A novelist will make his declaration in one way, the scientist or educator in another, but both are serving as witnesses to the slow stirring that goes on within, to the inward sense that changes in the affairs of the human heart are on the way.

Where shall we find more glorious confirmation of the doctrines of Theosophy, than in these premonitory waves of self-discovery on the part of many articulate individuals? For the student of Theosophy, privileged with opportunity, loaded with responsibility, there is always the problem of maintaining strong faith in the essential powers of the human soul—not only the powers of those schooled in devotion to direct teachings, but in the soul of man in general, in human beings throughout the world. The slow turning of minds to ideas about the soul supports and increases that faith. It helps to maintain the conviction that theosophists are indeed engaged in the world's work.

By analogy, the wakening of the world in general to the deep, Theosophic conception of the world and human destiny will have to be preceded by a long time of preparation, like to the building of Solomon's Temple, the development of the *organism* of thought in which such philosophic realizations may be embodied. A body of thought must have an "astral body" before it can break into visible existence in the general world of mind. Since there are countless subtle currents and cells involved in every organic structure, and more ethereal structures which precede even the manifestation of these, so it must be, also, in the evolution of a Theosophic culture of the mind. The present, then, might be thought of as a period of gestation, of the emergence of areas of fertility, and germinal stimulation.

The question, then, of order and precedence becomes of interest. We might think of the human societies of the present as a vast, collective intelligence, struggling to throw off certain obsessing delusions which

have darkened the past of many centuries. The release from delusions comes, as we know, one step at a time. Too bright a light would blind. It is and must be a process as slow and as secret as the mystic unfoldment of the seed in the spring—a power which eventually bursts all confinements, yet in its beginnings is infinitely delicate, tentative, and imperceptible. It is the wonder of life all over again, yet now life at work in and through consciousness, moving in rhythms known only to the soul.

How can we be sure about such things? We do not *need* to be sure, in any particular instance, but only that despair is not the name for this cycle; that however gloomy the scene of contemporary affairs, the real world is the world of causes, and that, decades hence, the release of these energies will have brought new and strong habitations for human ideals. To have conviction that the law of cycles is at work, even as we have been taught, that human beings have all within them the Promethean fire, and that the longing to know the truth is a power greater than any earthly disaster, any barrier raised by the past—this it is to share the faith, and some small element of the knowledge, of the teachers of Theosophy.

Surely, I said, knowledge is the food of the soul; and we must take care, my friend, that the Sophist does not deceive us when he praises what he sells, like the dealers wholesale or retail who sell the food of the body; for they praise indiscriminately all their goods, without knowing what are really beneficial or hurtful: neither do their customers know, with the exception of any trainer or physician who may happen to buy of them. In like manner those who carry about the wares of knowledge, and make the round of the cities, and sell or retail them to any customer who is in want of them, praise them all alike; though I should not wonder, O my friend, if many of them were really ignorant of their effect upon the soul; and their customers equally ignorant, unless he who buys of them happens to be a physician of the soul. If, therefore, you have understanding of what is good and evil you may safely buy knowledge of Protagoras or any one; but if not, then, O my friend, pause, and do not hazard your dearest interests at a game of chance. For there is far greater peril in buying knowledge than in buying meat and drink. . . .

—PLATO, PROTAGORAS

THEOSOPHY OR JESUITISM?

II

AT the death of Loyola, the society counted more than one thousand Jesuits, though admission into the ranks was, as alleged, surrounded with extraordinary difficulties. It was another celebrated and unprecedented bull, issued by Pope Julius the III in 1552, that brought the Order of Jesus to such eminence and helped it towards such rapid increase; for it placed the society outside and *beyond* the jurisdiction of local ecclesiastical authority, granted the Order its own laws, and permitted it to recognize but one supreme authority—that of its General, whose residence was then at Rome. The results of such an arrangement proved fatal to the Secular Church. High prelates and Cardinals had very often to tremble before a simple subordinate of the Society of Jesus. Its generals always got the upper hand in Rome, and enjoyed the unlimited confidence of the Popes, who thus frequently became tools in the hands of the Order. Naturally enough, in those days when political power was one of the rights of the "Vice-gerents of God"—the strength of the crafty society became simply tremendous. In the name of the Popes, the Jesuits thus granted to themselves unheard-of privileges, which they enjoyed unstintedly up to the year 1772. In that year, Pope Clement XIV published a new bull, *Dominus ac Redemptor* (the Lord and Redeemer), abolishing the famous Order. But the Popes proved helpless before this new Frankenstein, the fiend that one of the "Vicars of God" had evoked. The society continued its existence secretly, notwithstanding the persecutions of both Popes and the lay authorities of every country. In 1801, under the new *alias* of the "Congregation of the *Sacré Coeur de Jésus,*" it had already penetrated into and was tolerated in Russia and Sicily.

In 1814, as already said, a new bull of Pius VII resurrected the Order of Jesus, though its late privileges, even those among the lay clergy, were withheld from it. The lay authorities, in France as elsewhere, have found themselves compelled ever since to tolerate and to count with Jesuits. All that they could do was to deny them any special privileges and subject the members of that society to the laws of the country, equally with other ecclesiastics. But, gradually and imper-

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NOTE.—This is the second part of an article first printed by H.P.B. in *Lucifer* for June, 1888. (Last printed in THEOSOPHY for October, 1940.)

ceptibly the Jesuits succeeded in obtaining special favours even from the lay authorities. Napoleon III granted them permission to open seven colleges in Paris only, for the education of the young, the only condition exacted being, that these colleges should be under the authority and supervision of local bishops. But the establishments had hardly been opened when the Jesuits broke that rule. The episode with the Archbishop Darboy is well known. Desiring to visit the Jesuit college in the *Rue de la Poste* (Paris), he was refused admittance, and the gates were closed against him by order of the Superior. The Bishop lodged a complaint at the Vatican. But the answer was delayed for such a length of time, that the Jesuits remained virtually masters of the situation and *outside* of every jurisdiction but their own.

And now read what Lord R. Montagu says of their deeds in Protestant England, and judge:

> "The Jesuit Society—with its Nihilist adherents in Russia, its Socialist allies in Germany, its Fenians and Nationalists in Ireland, its accomplices and slaves in its power, think of that Society which has not scrupled to stir up the most bloody wars between nations, in order to advance its purposes; and yet can stoop to hunting down a single man because he knows their secret and will not be its slave . . . think of a Society which can devise such a diabolical scheme and then boast of it; and say whether a desperate energy is not required in us? . . . If you have been behind the scenes . . . then you would still have before you the labour of unravelling all that is being done by our Government and of tearing off the tissue of lies by which their acts are concealed. Repeated attempts will have taught you that there is not a public man on whom you can lean. Because as England is 'between the upper and nether millstone,' none but adherents or slaves are now advanced; and it stands to reason that the Jesuits, who have got that far, have prepared new millstones for the time when the present ones shall have passed away; and then again, younger millstones to come on after, and wield the power of the nation."—("Recent Events and a Clue to Their Solution," Page 76.)

In France the affairs of the sons of Loyola flourished to the day when the ministry of Jules Ferry compelled them to retire from the field of battle. Many are those who still remember the useless strictness of the police measures, and the clever enacting of dramatic scenes by the Jesuits themselves. This only added to their popularity with certain classes. They obtained thereby an aureole of martyrdom, and the sympathy of every pious and foolish woman in the land was secured to them.

And now that Pope Leo XIII has once more restored to the good fathers, the Jesuits, all the privileges and rights that had ever been granted to their predecessors, what can the public at large of Europe and America expect? Judging by the *bull,* the complete mastery, moral and physical, over every land where there are Roman Catholics, is secured to the Black Militia. For in this bull the Pope confesses that of all the religious congregations now existing, *that of the Jesuits is the one dearest to his heart.* He lacks words sufficiently expressive to show the ardent love he (Pope Leo) feels for them, etc., etc. Thus they have the certitude of the support of the Vatican in all and everything. And as it is they who guide him, we see his Holiness coquetting and flirting with every great European potentate—from Bismarck down to the crowned heads of Continent and Isle. In view of the ever increasing influence of Leo XIII, moral and political—such a certitude for the Jesuits is of no mean importance.

For minute particulars the reader is referred to such well-known authors as Lord Robert Montagu in England; and on the Continent, Edgard Quinet: *l'Ultra-montanisme;* Michelet: *Le prêtre, la Femme et la Famille;* Paul Bert: *Les Jésuites;* Friedrich Nippold: *Handbuch der Neuerster Kirchengeschichte and Welche Wege fuhren nach Rome?* etc., etc.

Meanwhile, let us remember the words of warning we received from one of our late Theosophists, Dr. Kenneth Mackenzie, who, speaking of the Jesuits, says that:—

> "Their spies are everywhere, of all apparent ranks of society, and they may appear learned and wise, or simple or foolish, as their instructions run. There are Jesuits of both sexes, and all ages, and it is a well-known fact that members of the Order, of high family and delicate nurture, are acting as menial servants in Protestant families, and doing other things of a similar nature in aid of the Society's purposes. We cannot be too much on our guard, for the whole Society, being founded on a law of unhesitating obedience, can bring its force to bear on any given point with unerring and fatal accuracy."[1]
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> The Jesuits maintain that "the Society of Jesus is not of human invention, *but it proceeded from him whose name it bears.* For Jesus himself described that rule of life which the Society follows, *first by his example,* and afterwards by his words."[2]
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> Let, then, all pious Christians listen and acquaint themselves with this alleged "rule of life" and precepts of their God, as exemplified

[1] "Royal Masonic Cyclopaedia," p. 369.
[2] Imago: "Primi Saeculi Societatis Jesu," lib. I, c. 3, p. 64.

by the Jesuits. Peter Alagona (*St. Thomae Aquinatis Summae Theologiae Compendium*) says: "By the command of God it is lawful to kill an innocent person, to steal, or commit . . . (*Ex mandato Dei licet occidere innocentem, furari, fornicari*); because he is the Lord of life and death, and all things, *and it is due to him thus to fulfill his command*" (Ex primâ secundæ, Quæst, 94).

"A man of a religious order, who for a short time lays aside his habit *for a sinful purpose,* is free from heinous sin, and does not incur the penalty of excommunication." (Lib. iii, sec. 2, Probl, 44, n. 212).[3] (*Isis Unveiled,* vol. II.)

John Baptist Taberna (*Synopsis Theologiae Practicae*) propounds the following question: "Is a judge bound to restore the bribe which he has received for passing sentence?" *Answer: If he has received the bribe for passing an unjust sentence, it is probable that he may keep it . . . This opinion is maintained and defended by fifty-eight doctors*" (Jesuits).[4]

We must abstain at present from proceeding further. So disgustingly licentious, hypocritical, and demoralizing are nearly all of these precepts, that it was found impossible to put many of them in print, except in the Latin language.[5]

But what are we to think of the future of Society if it is to be controlled in word and deed by this villainous Body! What are we to expect from a public, which, knowing the existence of the above mentioned charges, and that they are not exaggerated *but pertain to historical fact,* still tolerates, when it does not reverence, the Jesuits on meeting them, while it is ever ready to point the finger of contempt at Theosophists and Occultists. Theosophy is persecuted with unmerited slander and ridicule at the instigation of these same Jesuits, and many are those who hardly dare to confess their belief in the Philosophy of Arhatship. Yet no Theosophical Society has ever threatened the public with moral decay and the full and free exercise of the seven capital sins under the mask of holiness and the guidance of Jesus! Nor are their rules *secret,* but open to all, for they live in the broad daylight of truth and sincerity. And how about the Jesuits in this respect?

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[3] Anthony Escobar: "Universæ Theologiæ Moralis receptiore, absque lite sententiæ," etc.; Tomus i, Lugduni, 1652 (Ed. Bibl. Acad. Canta.). "Idem sentio, a breve illud tempus ad unius horæ spatium traho. Religiosus itaque habitum demittens assignato hoc temporis intersititio, non incurrit excommunicationem, *etiamsi dimmittat non solum ex causâ turpi, scilicet fornicandi, aut clàm aliquid abripiendi, set etiam ut incognitus ineat lupanar.*" Probl. 44, n. 213.

[4] Pars. II, Tra. 2, c. 31.

[5] See "Principles of the Jesuits developed in a Collection of Extracts from their own authors." London, 1839.

"Jesuits who belong to the highest category," says again Louis Lambert, "have full and absolute liberty of action—even to murder and arson. On the other hand, those Jesuits who are found guilty of the slightest attempt to endanger or compromise the Society of Jesus—*are punished mercilessly.* They are allowed to write the most heretical books, provided they do not *expose* the secrets of the Order."

And these "secrets" are undeniably of a most terrible and dangerous nature. Compare a few of these *Christian precepts* and rules for entering this Society of "*divine* origin," as claimed for it, with the laws that regulated admissions to the secret societies (temple mysteries) of the Pagans.

"A brother Jesuit *has the right to kill anyone that may prove dangerous to Jesuitism.*"

> "Christian and Catholic sons," says Stephen Fagundez, "may accuse their fathers of the crime of heresy if they wish to turn them from the faith, although they may know that their parents will be burned with fire, and put to death for it, as Tolet teaches . . . And not only may they refuse them food, . . . *but they may also justly kill them.*"[6]
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> It is well known that Nero, the Emperor, *had never dared* seek initiation into the pagan Mysteries on account of the murder of Agrippina!
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> Under Section XIV of the *Principles of the Jesuits,* we find on *Homicide* the following *Christian* ethics inculcated by Father Henry Henriquez, in *Summae Theologiae Moralis,* Tomus I, Venetiis, 1600 (Ed. Coll. Sion): "If an adulterer, even though he should be an ecclesiastic . . . being attacked by the husband, kills his aggressor . . . *he is not considered irregular: nonridetur irregularis* (Lib. XIV, *de Irregularite,* c. 10, 3).
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> "If a father were obnoxious to the State (being in banishment), and to the society at large, and there were no other means of averting such an injury, then I should approve of this" (for a son to kill his father), says Sec. XV, *on Parricide and Homicide.*[7]
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> "It will be lawful for an ecclesiastic, or one of the religious order, *to kill a calumniator* who threatens to spread atrocious accusations against himself or his religion,"[8] is the rule set forth by the Jesuit Francis Amicus.
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> One of the most unconquerable obstacles to initiation, with the Egyptians as with the Greeks, was any degree of murder, or even of simple unchastity.

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[6] In "Præcepta Decaloga" (Edit. of Sion Library), Tom. i, lib. iv, c. 2, n. 7, 8.
[7] Opinion of John Dicastille, Sect. XV, "De Justitia et Jure," etc., cens. pp. 319, 320.
[8] "Cursûs Theologici," Tomus v, Duaci, 1642, Disp. 36, Sect. 5, n. 118.

It is these "enemies of the Human Race," as they are called, that have once more obtained their old privileges of working in the dark, and inveigling and destroying every obstacle they find in their way—with absolute impunity. But—"forewarned, forearmed." Students of Occultism should know that, while the Jesuits have, by their devices, contrived to make the world in general, and Englishmen in particular, think there is no such thing as MAGIC, these astute and wily schemers themselves hold magnetic circles, and form magnetic chains by the concentration of their collective will, when they have any special object to affect, or any particular and important person to influence. Again, they use their riches lavishly to help them in any project. Their wealth is enormous. When recently expelled from France, they brought so much money with them, some part of which they converted into English Funds, that immediately the latter were raised to par, which the *Daily Telegraph* pointed out at the time.

They have succeeded. The Church is henceforth an inert tool, and the Pope a poor weak instrument in the hands of this Order. But for how long? The day may come when their wealth will be violently taken from them, and they themselves mercilessly destroyed amidst the general execrations and applause of all nations and peoples. There is a Nemesis—KARMA, though often it allows Evil and Sin to go on successfully for ages. It is also a vain attempt on their part to threaten the Theosophists—their implacable enemies. For the latter are, perhaps, *the only body* in the whole world who need not fear them. They may try, and perhaps succeed, in crushing individual members. They would vainly try their hand, strong and powerful as it may be, in an attack on the Society. Theosophists are as well protected, and better, than themselves. To the man of modern science, to all those who know nothing, and who do not believe what they hear of WHITE and BLACK magic, the above will read like nonsense. Let it be, though Europe will very soon experience, and is already so experiencing, the heavy hand of the latter.

Theosophists are slandered and reviled by the Jesuits and their adherents everywhere. They are charged with idolatry and superstition, and yet we read in the same "Principles" of the Father Jesuits:—

> "The more true opinion is, *that all inanimate and irrational things may be legitimately worshipped,*" says Father Gabriel Vasquez, treating of Idolatry. "If the doctrine which we have established be rightly understood, not only may a painted image and every holy thing, set forth by public authority, be properly adored with God as the image

of Himself, but also any other thing of this world, whether it be inanimate and irrational, or in its nature rational."[9]

This is Roman Catholicism, identical and *henceforth one* with Jesuitism—as shown by the pastoral of the Cardinal Bishop of Cambrai, and Pope Leo. A precept this, which, whether or not doing honour to the Christian Church, may at least be profitably quoted by any Hindu, Japanese, or any other "heathen" Theosophist, who has not yet given up the belief of his childhood.

But we must close. There is a prophecy in the heathen East about the Christian West, which, when rendered into comprehensible English, reads thus: "When the conquerors of all the ancient nations are in their turn conquered *by an army of black dragons begotten by their sins and born of decay,* then the hour of liberation for the former will strike." Easy to see who are the "black dragons." And these will in their turn see their power arrested and forcibly put to an end by the liberated legions. Then, perhaps, there will be a new invasion of an Atilla from the far East. One day the millions of China and Mongolia, heathen and Mussulman, furnished with every murderous weapon invented by civilization, and forced upon the *Celestial* of the East, by the *infernal* spirit of trade and love of lucre of the West, drilled, moreover, to perfection by Christian man-slayers—will pour into and invade decaying Europe like an irrepressible torrent. This will be the result of the work of the Jesuits, who will be its first victims, let us hope.

—H. P. Blavatsky

Let us consider what we observe in our time: We see in our own culture millions of people devoted to the attainment of success and prestige. We have seen and still see in other cultures fanatical devotion of adherents to dictatorial systems of conquest and domination. We are amazed at the intensity of those passions which is often stronger than even the drive for self-preservation. But is it not apparent that the intensity and fanaticism with which these secular aims are pursued is the same as we find in religions? We must go one step further. The understanding of the "religious" nature of these culturally patterned secular strivings is the key to the understanding of neuroses.

—Erich Fromm

[9] De Cultu Adorationis, Libri Tres," Lib. iii, Disp. i, c. 2.

WORD PUZZLES

THE word *faith,* as noted in "Word Puzzles" for January, has acquired an almost exclusively theological or institutional connotation. It is, clearly, because of this fact, and in this sense, that H.P.B. in her *Key to Theosophy* insists that "faith is a word not to be found in theosophical dictionaries." *Faith,* however, when used to represent a psychological force, or as a reference to powers focussed during the disciplines of Yoga, is quite a different matter. For instance, in her basic article on hypnotism, first printed in *Lucifer,* H.P.B. answers a question on faith-healing in the following manner:

> Imagination is a potent help in every event of our lives. Imagination acts on Faith, and both are the draughtsmen who prepare the sketches for *Will* to engrave, more or less deeply, on the rocks of obstacles and opposition with which the path of life is strewn. Says Paracelsus: "*Faith* must confirm the imagination, for faith establishes the *will.* . . . Determined will is the beginning of all magical operations. . . . It is because men do not perfectly imagine and believe the result, that the arts (of magic) are uncertain, while they might be perfectly certain." This is all the secret. Half, if not two-thirds of our ailings and diseases are the fruit of our imagination and fears. Destroy the latter and give another bent to the former, and nature will do the rest. There is nothing sinful or injurious in the methods *per se.* They turn to harm only when belief in his power becomes too arrogant and marked in the faith-healer, and when he thinks he can *will* away such diseases as need, if they are not to be fatal, the immediate help of expert surgeons and physicians.

A scholarly discussion of faith, both theological and psychological, is found in Hasting's *Encyclopedia of Religion and Ethics:*

> Every art of religious faith shows two sides or aspects—a cognitive and a volitional. It is at once an affirmation of truth and a surrender to the truth affirmed. Apart from the first, it would be blind; apart from the second, without practical significance. The fact that the emphasis is sometimes placed on the one and sometimes on the other leads to two relatively distinct notions of faith. When the volitional aspect is emphasized, we have the notion commonly denoted by the word "trust."

From the standpoint of Madame Blavatsky's evaluation, typical Christian faith has slighted both the "cognitive" and the "volitional" aspects. Furthermore, "blind" faith does not compel "full devotion to

the truth affirmed." Unless one makes determined efforts to cognize a truth, he cannot be thoroughly convinced of it. Dogma is subsequently buttressed with more dogma, attention is not focussed on *testing* applications of the original affirmation. Thus secondhand affirmations, made into theological truths, evoke little of the volitional potential to which Paracelsus refers when he remarks that "faith must confirm the imagination, for faith establishes the *will.*"

The student of Theosophy learns from *The Secret Doctrine* that there are many psychological forces involved in the volitional application of faith. The section dealing with the six *Saktis* (I, 292-3) indicates that the occultist distinguishes between each of these forces, and comes to know the laws of each, so that his acts will not be "blind." The most direct application to faith and will is suggested by the description of *Kriyasakti:*

> The mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that *any idea will manifest itself externally if one's attention is deeply concentrated upon it.* Similarly *an intense volition will be followed by the desired result.*

On the same page, H.P.B. refers to another of the "primary forces in nature," designated *Mantrika Sakti.* This term, she states, refers to a definite force or power emanating from "letters, speech or music"; thus we find an occult basis for the hold of ritual and music upon religious followers. So a dogmatic faith may be supported by the entirely irrelevant intrusion of another "force of nature"—without the believer bringing his own volitional powers into play. This, we might imagine, incidentally, is the secret of the origin of the word "fanatic." Shipley's *Dictionary of Word Origins* remarks that "around a temple (fane) one is likely to find persons whose religious impulses make them seem over-wrought. (Attend any revival meeting.)" In other words, without the knowledge that full faith must be a *self*-directed psychological force, concentrated by one's own independent affirmation of truth and one's own efforts to test it in action, religions must appeal chiefly to the psychic aspect of man's nature. Again, the distinction between the theosophical tradition and that of Christianity is in the belief of the latter that men can be "faithful" in groups. The Theosophist, seeking for an inspiration of his own to solve universal problems, can never link group-faith to the concept of "salvation."

Turning back to H.P.B.'s hypnotism article, we find an excellent point of departure for evaluation of the history of psychiatry. The influence of psychoanalytic theory has tended to make most clinical practitioners aware of the fact that each man must eventually effect his own cure of a disturbed psyche. The first task, of course, is to uproot the "imaginations and fears" that cause "ailings and diseases." But it is the faith and will of the patient, redirected, which makes possible the construction of an improved personality. The essential *faith* awakened is in the individual's capacity to bring another construction of thought into being, and the attitude of the psychiatrist and psychoanalyst is certainly such as to encourage this faith. The whole approach focusses upon a confidence that what is wrong with a man is not his essential nature, but only the distorted impediments that hamper his vision—a basic theosophical teaching. Concentration is not upon the "evil" resident in the personality, as was the case with theology, but upon the nature of beneficial changes in personality which can be worked. This is a vast improvement over the perversions of "faith healing" described in the last sentence of the passage from *Lucifer.* For the faith-healer was not only scornful of medical knowledge—thus incapable of diagnosing organic ailments—but also believed that *he* could effect the cure of a patient by his own miraculous power.

The missing element in psychiatry, clearly, is not in the basic method nor in the attitude of the best practitioners in the field, but solely in a lack of sufficient knowledge regarding the "higher self." If the day finally arrives when psychiatrists and psychoanalysts not only destroy "imaginations and fears," but also are able to "give another bent to the imagination," the staggering incidence of mental illness will certainly abate. For men need to know not only that their psychic disturbances may be alleviated; they also need to acquire a sense of direction which is positive, and which brings increasing glimpses of the destiny of soul in the long pilgrimage of evolution. In the meantime we can be thankful that the word *faith,* like the word *soul,* is used cautiously and sparingly by our new practitioners of the mental healing art. Better these words not be used at all except when they find sufficient philosophical focus.

WHY MEN SUFFER

SUFFERING is never far away from any human soul—either in time or space. However joyful and contented one may be at the present moment, he has only to look into the not-too-distant past to encounter a time of pain, or into the future to realize full well that the wheel of life moves through *ups and downs* of human weal and woe. Though one individual, in his person, feels absolutely no tinge of pain, he has but to turn his head—toward family, comrade, neighbor, friend—and immediately, the spectre of misfortune is at hand. Suffering, we all know, is an experience common to all men—rich and poor, wise and foolish, those who are apparently regulated in their habits, and also those given over to selfishness, indulgence, desire. It is as though this ever-present compeer of our age were some unwanted tutelary spirit, sent forth as goad and companion to the whole human race—whether as god or demon, however, it remains for men themselves to determine.

"It is the lot of men to suffer," says an old proverb. But why should this be so? Why should the hopes and plans of individuals be thwarted or upset by the seemingly blind turning of the wheel of fate? Why should God, or the gods, see fit to inflict upon men trials and tribulations which they must know are undesired? Why should any man, as a matter of fact, be required to play host to a decidedly unwelcome guest—and this, too, at a time when, as is usually the case, he is least inclined to receive him? Suffering is no respecter of times, places, or appeals. It comes in earthquake, storm, or flood, or in the soft, still silence of the night. The time and manner of its arrival rests with fate.

Physical ailment, or the aches of the body, all men are well acquainted with. Mental distress, in the form of worry, anxiety and fear, is escaped only by the few, especially of those who have reached the age of reason and responsibility. But, difficult though both these types of pain are, how can either be compared with that subtlest of all forms of suffering—the anguish of a guilty heart, the pangs of a violated conscience—which has the power to drive a man almost to perdition?

Ignorance, negatively speaking, is the cause of all suffering, says the Wisdom of the Ages: ignorance of the true nature of man, ignorance of the laws of life, and ignorance of the purpose of the great venture in which the human being is here engaged. In a positive sense,

it is the false ideas men hold that lead them to distress, chief among these being the idea that man is the creature of an outside Power, that he lives but once upon earth, and that the goal of all existence is the attainment of personal, individual salvation. From these distorted notions about life, a whole retinue of equally false perceptions and motivations have arisen, diverting the energies of men into unworthy channels, channels of personal desire and ambition, which are diametrically opposed to the impersonal Will of Nature.

In a secondary sense, men suffer from their desires, their unfulfilled desires. Yet, do fulfilled desires bring permanent happiness? Never. For, no sooner is one object of the eye obtained than the craving for another begins. Desire, taught Buddha, is like a raging flame—never to be appeased. Can fire be quenched by feeding it? Has flame, however much it might have consumed, ever been known to refuse fuel, or to indicate, in any way, that it was satisfied or satiated? Neither does desire, after tasting the fruits of success, die down or surrender of itself. Ravaging the hearts of men, it commences anew its gnaw, instituting immediately a whole new series of personal wants and objectives. "The gates of hell are three—desire, anger, covetousness, which destroy the soul," says *The Bhagavad-Gita.* From desires fulfilled, covetousness springs up; from desires unfulfilled, anger is produced. Both lead to delusion and the ultimate loss of discrimination, which is loss of all.

It was never decreed that man should derive his motive power and inspiration from selfish desire. This fourth constituent of man's nature was never intended to be the *governing* principle of all life. Desire, says *The Ocean of Theosophy,* "is the balance principle of the whole seven. It stands in the middle, and from it the ways go up or down. It is the basis of action and the mover of the will." Turned upward toward the divine Trinity, desire serves the purpose of an ignition switch, so to say, by means of which the powers and forces of Spirit may be brought forth into manifestation. Its function is similar to that of the battery of an automobile—to ignite the Will and set into operation the machinery of the occult cosmos, thus making possible the accomplishment of deeds. But what would we think of the motorist who, instead of using the energy of the battery to start the motor, uses it *to run the car!* How far, on the journey, would he get? Failure to reach *any* destination would be inevitable. It is only by controlling desire, by

throwing this principle of balance into its own sphere, and aligning its energy with the impersonal Will of Nature, that suffering can ever be obliterated, and true happiness on earth achieved.

Pain and suffering, however, are not without their uses. From the point of view of soul, pain ever comes as a friend, a silent reminder that something is wrong, that somewhere in one's nature is a line of causation out of harmony with the Law, and which requires correction. Like a sentinel stationed throughout the kingdom, so that the Master, man, may turn his attention to higher purposes, pain is the trusty watchman who guards and warns of danger. But how many men, feeling the sensation of pain, view it in this higher light? How many heed the warning that it brings, and use their highest powers of intellection to seek out the danger spots of dark motives, hostile thought, unclean habits and desires? Most men, unfortunately, look upon pain as a curse, something to be killed out, anæsthetized, doped—even at the expense of losing one's own consciousness in the process. But has it ever occurred to us that, except for the beneficent voice of pain, we might pursue our faulty courses indefinitely, unaware that there is anything wrong, and "die," either physically or psychologically?

Karma, in bringing suffering into the life of an individual, does not do so with intent to punish. Karma is the impersonal and just Law of the universe. It has no motives of its own. It is simply action and reaction, the perfect harmonizing of cause and effect, bringing to each person the exact deserts for his thoughts, words and deeds. If, in making restitution, the individual feels pain, he may know, with proper attitude, that now is time of adjustment, of opportunity which seldom the gods repeat, for paying off ancient debts or correcting old disorders. "With suffering comes ease," for suffering is the purging of the inner man of impurity.

The visiting of the sick, the administering to the needs of the infirm, has always been held to be a necessary practice in religious and humane devotions. There is no relationship in human contact and experience so calculated, perhaps, to awaken the finer qualities of the soul as the caring for the welfare of others, especially of those who are helpless and in need. But this, like other phases of modern social life, seems to have undergone a change. Illness is often but a time for the expectation of giving or receiving favors, for gifts, greeting cards and condo-

lences, for expression of all those other forms of conventional response which are largely indifferent to the purposes of soul.

Karma, in placing a person on his back, does not do so without purpose or design. The very fact that one becomes ill should be an indication that there are lessons to be learned, ideas to be sifted, habits to be checked and elevated, ere the further progress of the soul can be achieved. Can this be done with visitors milling about one's bed, with gift parcels to be opened and examined, with new and weird forms of entertainment to be enjoyed? Except for the necessary care and attention on the part of those whose duty and profession it is to help, the sick and infirm may well be left a portion of the time in beneficent solitude, undisturbed. It is no sign of lack of sympathy to thus cooperate with Nature in her difficult task of effecting a cure, of removing the obstacles that bar the road to progress. There are occasions, of course, when visits to the bedside of a person may be both necessary and advisable, but true friends of the afflicted will have little difficulty in determining what those occasions are. One of the great needs of this age is a complete change of attitude toward Karma, toward illness, suffering and pain, so that these natural experiences of men be recognized as workings of the Law of Life, which always moves to good.

Heartless though this statement may appear, suffering is actually "good for men's souls." Were it not for the occasional disciplines of pain and misfortune, which teach humility, hearts would grow cold and inconsiderate. Few individuals possess the courage to humble themselves voluntarily, from within. Few, evidently, are able to stand success, or even the seeming good fortune of being free from the usual cares and difficulties that harass the lives of others. Under blue skies of success, the personality assumes to itself an inflated sense of self-importance that has little room for thought of the needs of others. And if we wish to face the truth, is it not a fact that, except for an occasional *slap* from the humbling hand of Mother Nature, few of us would long remain fit subjects for one another's companionship—so haughty and conceited do we become? Suffering mellows the heart, deepens the mind, and opens the understanding to compassion.

Sorrow and suffering, by most individuals, are taken in a too personal and too limited sense. They are considered usually from the point of view of our petty likes and dislikes, from the point of view of desires, of what we think is right and good. But Nature, in erupting a volcano,

or flooding the banks of a river, takes no heed of the personal schemes of men, of the good and evil fortunes of those who are affected. Unfeeling and unconcerned with persons, she is "interested" only in the working out of "the Divine Plan laid down in Universal Mind." Similarly, the farmer, plowing a furrow in a field, has no feeling of pain as the blade of his machine cuts through an active colony of ants. To the ants, it is a catastrophe of the first order, no doubt. But to the farmer, it is an impersonal act in the line of duty, the orderly fulfillment of a greater good. The poet evidently realized this truth:

> All Nature is but art, unknown to thee,
> All chance, direction, which thou canst not see,
> All discord, harmony, not understood,
> All partial evil, universal good.

In the measure that men free themselves from the domination of personal desire, coupled, as it always is, with false ideas, and substitute, in its stead, a manasic vision of the Divine Plan in Nature—in that measure, no doubt, do they free themselves from suffering. Once this has been achieved, pain, then, would be but the natural effect experienced by the soul in its process of evolutionary growth. The teething process of an infant, for example, the struggle of the chick to break through the shell, and the strenuous effort required by any individual to master a new science or art, these are the pains incident to the natural processes of evolution. As soul-perception grows and expands, it feels the binding force of constructive ideas, and this, too, causes "pain." Yet it is not until all limitation and confinement are overcome that the struggling pilgrim can be free. Then, as the caterpillar, straining to free itself from the chrysalis, takes to the air as butterfly, so the soul of man, shaking off the veils of matter and illusion, awakens to a new life in Spirit.

Suffering, it will be seen, is in all cases an experience of the mind. However physical or emotional a disorder may be, it is in the mind that the pain is felt. And if, for any reason, the nerves connecting mind and body are disjoined, or if, as in the case of loss of a loved one, the person is ignorant of the loss, no personal pain may be felt. Pleasure and pain, joy and sorrow, as well as the whole range of feelings and perceptions which constitute the life of conscious man, are always and ever in relation to the mind that experiences them. Neither joy nor sorrow exist outside the Perceiver.

Once the problem of suffering is raised to the mental plane, it is evident that the *condition* of one's mind, the attitude he holds and the ideas he entertains, have great bearing upon the nature and intensity of suffering. Were men but convinced that they are souls, and not bodies, that the present life, with its miseries and blessings, such as they are, is but one in an endless series of incarnations, the intensity of suffering would be wonderfully abated. "Ye suffer from yourselves," said the Buddha. And the truth of the statement is seen in the fact that two individuals can go through the same event externally, and extract entirely different experiences therefrom. One person may be completely overwhelmed by the event, while the other feels no pain at all.

> The power of any and all circumstances is a fixed, unvarying quality, but as we vary in our reception of these, it appears to us that our difficulties vary in intensity. They do not at all. We are the variants.
>
> (Wm. Q. Judge.)

River of Life

"The Ganges, on reaching the ocean, *becomes* the ocean." . . . "The Ganges, on reaching the ocean, becomes the ocean." . . . and a third time, the words came, repeating themselves with measured rhythm, with the power of a Mantra, stilling the mind of the Youth.

To the Child-of-Seven, listening to the Hermit as they stood beside the widening stream, his words came clear, simple of comprehension as the light of day upon the sun's arising. . . . Of a surety, the Ganges travelled far; hastening onward, the Ganges became wide indeed, serving the needs of the living and the dead; and in its natural course, at last, the Ganges poured its never-ceasing waters into the boundless ocean, which is never too full to receive them.

The Youth reflected deeply on the mantramic phrase, pondering the destiny of man—potential in the child, awake in the youth. In his heart, a thought of gratitude arose—not alone to the Hermit, but to all who teach. . . . The Ganges typifies the sacred stream of spiritual life incarnated here. At first it flows down unperceived by us, through the spiritual spheres, coming at last into what we call matter, where it manifests itself—but yet remains unseen.

YOUTH-COMPANIONS ASK— AND ANSWER

WHAT mental processes need to take place for a well-educated man to break through conventional barriers of prejudice against evidences of the immortal soul? In THE HUMAN SITUATION, *Macneile Dixon uses philosophical analysis of current viewpoints to achieve this end—criticizing "scientism," so to speak, in its own terms. Some of us who have utilized Dixon as a correlative textbook in group study are much impressed by the manner in which he makes simple statements about familiar things in such a way as to jolt the unsuspecting reader into a new type of thinking. A few illustrations are therefore provided from one of his chapters, and these illustrations serve, we feel, as a partial answer to the question.*

In *The Human Situation,* a picture is painted of the "great experiment" of human existence. Chapter by chapter, Dixon turns over stones of the world's thinking and activities. In the process, he strips from our eyes the blinders of orthodoxies, prejudices, and confining categories of historical periods and geographical areas. He reveals the changing patterns of philosophies, religions, and sciences. In the words of a reviewer: "Slowly a structured organism of thought emerges. . . . Quite possibly, this book comes close to the impersonal truth of what we can know, or hope to know of the world and ourselves, from any sort of intellectual inquiry." "Slowly," minds are unfettered, and two essential ideas come to dominate: man is an immortal, self-moving soul; when man thinks himself to be less than this he retreats, lamenting his weakness, into the protection of authoritarianisms—either religious, cultural, or political. What a man thinks of himself determines his relationship to others and to the world in general; human behavior will never be understood until this is recognized.

The first of Chapter VII suggests that man is a part of a stupendous whole; we and all things are part of the vast process and passage of nature. As to our "ancestral estate," what stares us in the face first? Our inheritance—which is just about everything you can name from the color of our hair to our powerful social mores. But—and here is the wonderful point—there is one puzzling exception. There is one thing that belongs to each man exclusively: his duty. We are all responsible.

Every facet of society demands it. "Individual responsibility is the pivot." Ignore it and society crumbles into ruins. Man easily recognizes this, and not merely because of society's hot demand that he conform. For, as Dixon flatly declares, if deep in his innate nature he did not already believe in his freedom of choice and did not already have a conviction of free will, then nothing in all the world could have persuaded him of it.

Now, our "ancestral estate" falls into two categories, the organism and the environment. We can't find one without the other. Where we have *both,* we have life. In starting with the organism, the *genes* come first. It is taught that our heredity hinges on them. What are these genes? No one seems to know. They have never been seen; they have never been counted. They reputedly exist in the chromosomes which make up the nucleus of the germ cell, from which all living things begin. More can be said about the germ cell. The body in the higher animals develops from the union of two cells. No two germ cells are alike. The biologist gives us evidence of their amazing faculty of working together, their adaptability and ability to transfer duties to other parts when a deficiency arises. The physicist identifies these specks of matter as spinning charges of electric energy. Out of this speck a man can emerge. Living matter is said to consist of protoplasm. Yet, not a trace of it can be found in the nucleus or the body of the germ cell. How is this explained?

> And where in the midst of these specks of matter, the combinations of genes and chromosomes, is the unique self located—this self which is the center of our whole existence, of which we are so acutely aware? How did it come to be that we are ourselves with our particular peculiarities and not some one else with wholly opposite peculiarities?

Organisms seem to behave as if they have an end in view. Their actions have a purpose and a self-preservative power. If they have no purpose, they degenerate and disappear. Dixon asks us not to confuse causes with the reasons. We come to the definite integrity in the organism, but we can no more explain it than we can the genes. As often said in Theosophy School: Explain the leaf? It can't be explained.

Turning the coin over, environment is looked at. Life appears in a world in which everything somehow is there to support it. The newborn chick breaks out of its shell and immediately proceeds to scratch as though it knew all about it and had been around before. Dixon feels

that the remarkable features of this planet suggest that it was designed as a grand theater for the performance to be later enacted, as if the coming of life had been somehow anticipated. There is a general harmony between organic and inorganic matter, a something that seems to show that nature is nature-for-a-purpose. No doubt, life might exist in other conditions than ours—built upon other materials than the compounds of carbon. We have no way of knowing. But no matter how we regard ourselves, we can perceive how closely our human destiny is associated with the energies of nature. As Dixon says: "The sum of things is too great for our imagination and our present life seems a term of imprisonment. In a measure it is so."

The awakening of "the fires of mind" is considered by Theosophy as the vital part of man's evolution. In what way does this outlook differ from that of Christian Science in regard to the power and importance of mind?

Theosophy suggests a more specific definition of "mind" than does Christian Science. In the first place, though, the Theosophic doctrine postulates seven principles of man, thereby making his every thought and action quite complicated to understand. A person may be going through an experience on the mental, physical, or psychic plane, and each is an experience which must be dealt with for what it is, where it is—even when it overlaps. This can only be done thoroughly by employing the mind in an intelligent fashion and understanding *what* it is that must be dealt with. To say that an illness exists in the mind only and that it can be willed away, as the Christian Scientists assert, is to oversimplify man and at the same time to suppress what might normally be released. It is true that a great deal does exist in the mind, but to treat it as the Christian Scientist would, is really to try to cure on the psychic level instead of at the *manasic* level. According to the teachings of Theosophy, one may become therefore more involved in what he is trying to rid himself of.

The psychic tool of man can be used with the intelligent understanding of mind or it can be a means of self-hypnosis. H.P.B., in her article "Hypnotism," says, "Half, if not two-thirds of our ailings and diseases are the fruit of our imagination and fears. Destroy the latter and give another bent to the former, and nature will do the rest. There is harm only when belief (of the mind-healer) in his power becomes

arrogant and when he thinks he can *will* away such diseases as need, if they are not to be fatal, the immediate help of expert surgeons and physicians." Mind is not merely a psychic power. Nor is mind man himself only. There are many tools available to discover Truth, but they do need to be put in order by mind.

How is it possible to have spontaneity in ethical conduct without sacrificing prudence?

From a theosophic perspective, ethical conduct involves every aspect of waking existence. There are no sharply defined spheres where morality comes into play. Theosophy states that we are moral beings, and from this standpoint specific ethical decisions represent but the tributaries of a river proceeding in a general direction. Ethical conduct, then, makes up the individual's over-all way of life. It is partly the outcome of decisions consciously made, but there is the subconscious aspect. Often we merely "react" to a situation—but this is not prudence, nor is it spontaneity, and in such cases the reaction stems from our character fund of the past.

Spontaneity and prudence can be more easily examined, though, in terms of specific situations. A pure-hearted, unselfish person often reacts with an impulse to do good, but due to lack of discretion, too much of unwisdom is in the outcome. A too deliberate person, on the other hand, attempting to "take all the factors into account," often is too long in responding. Both are being true to the best in them, both desire to be helpful. Wherein lies the middle ground?

It seems that two important points are involved here. First there is the point of "essentials and non-essentials," and there is also the subject of reciprocity in human relationships. Too much prudence can be a disease, one can deliberate himself out of active existence. Prudence or discretion applied to the essentials is above reproach. To see the essentials apart from the non-essentials means to see the need for spontaneity without sacrificing discretion. This faculty is developed, however, only through consistent and determined *preparatory* mental effort. It seems in context to quote Robert Crosbie's mandate here: "Make clear and clean your mental perceptions and conceptions." Also, by manifesting a willingness to give of oneself, and a desire to spend one's energy in constructive activities, a sense of proportion develops.

THE MYSTERY OF INDIVIDUALITY

IV. Beinghood of Perfect Man

IT was previously stated that self-conscious man did not exist on this planetary chain until eighteen million years ago, many hundreds of millions of years since our system began. This may give rise to a number of questions. Theosophical students have always been led to understand that evolution commences at the "top" with the highest intelligences, for it is logical to suppose that they alone could arouse the lower life to activity in fulfillment of the eternal evolutionary plan. Were these intelligences not self-conscious?

"In the beginning of the earth," states Robert Crosbie, "there are present, first the older or the more advanced Egos from the past earth. There also come in, following the advanced Egos, those who are less advanced, until all who are self-conscious are occupied, let us say, in the earlier state of the globe. The higher Egos, then, having worked in the first globe and established it, pass on to the second, while the later stream of Egos is coming into the first state. It is the higher or more advanced Egos who imprint on the subsequent or less developed Egos the knowledge in regard to these laws. It is a passing on of what has been known before." Would not such activity require an act of self-conscious thinking?

To appreciate the nature of the activity of these superior intelligences, it would be well to re-study the reference quoted in the preceding article of this series from *Transactions of the Blavatsky Lodge,* pages 23-25. Being self-conscious ourselves, and knowing chiefly the merits of that state, we are as yet hardly aware of the nature of conscious activity on planes above the manasic. The expressions "universal consciousness," or "Universal Mind," mean very little to us. It is worthy of special note that with respect to the advanced hierarchies the author of *The Secret Doctrine* continually refers to them as "hosts," not as separate entities. For example:

> The *Host* of Dhyanis, whose turn it was to incarnate as the *Egos* of the immortal, but, *on this plane, senseless* monads. . . . (*S.D.* II, 228.)
>
> During the three Rounds to come, Humanity, like the globe on which it lives, will be ever tending to reassume its primeval form, that of a Dhyan Chohanic Host. Man tends to become *a* God and then—God, like every other atom in the Universe. (*S.D.* I, 159.)

In *The Ocean of Theosophy* (p. 131), Mr. Judge in referring to the great spiritual Dhyanis who in the Third Round altered the various types of animal species and the gradually forming body of man, uses a similar expression: "This is the point where intelligent aid and interference from a mind or *mass of minds* is absolutely necessary."

"The whole Kosmos," says H. P. Blavatsky (*S.D.* I, 274), "is guided, controlled, and animated by almost endless series of Hierarchies of sentient beings. . . . Each of these Beings either *was,* or prepares to become, a man, if not in the present, then in a past or a coming cycle (Manvantara)."

> They are *perfected,* when not *incipient,* men. . . . The incipient monads, having never had terrestrial bodies yet, can have no sense of personality or EGO-ism. . . . None of these Beings, high or low, have either individuality or personality as separate Entities, *i.e.,* they have no individuality in the sense in which a man says, "*I am myself* and no one else;" in other words, they are conscious of no such distinct separateness as men and things have on earth. Individuality is the characteristic of their respective hierarchies, not of their units. (*S.D.* I, 275.)
>
> That fact alone—that a Spirit is endowed with intelligence—is a proof to the Occultist that that Being must have been a *man,* and acquired his knowledge and intelligence throughout the human cycle. . . . What is called "unconscious Nature" is in reality an aggregate of forces manipulated by semi-intelligent beings (Elementals) guided by High Planetary Spirits, (Dhyan Chohans), whose collective aggregate forms the manifested *verbum* of the unmanifested LOGOS, and constitutes at one and the same time the MIND of the Universe and its immutable LAW. (*Ibid.* 277-8.)

Would it not therefore appear that the intelligent activity and guidance engaged in by the highest beings in the First Round of our globe is of an entirely different order than what we consider now to be the expression of self-consciousness? It will be remembered *The Secret Doctrine* further remarks that "it is only during the first round that (heavenly) man becomes a human being on globe A (rebecomes) a mineral, a plant, an animal, on Globe B and C, etc." (*S.D.* I, 159.) Mr. Judge suggests (THEOSOPHY 2: 139) that in the First Round it is the archetypal process alone that obtains. The host of Dhyanis establish on each of the seven globes of the chain the pattern for the entire evolutionary program, by going through the complete process on the highest, most ethereal planes. Commencing with the Second Round,

the constructing process is evidently left to the work of the builders, the elemental powers or Nature Spirits. When the human tabernacle is finally ready, it is then, and not until then, it would appear, that differentiation of the Dhyan Chohanic host into self-conscious incarnating egos takes place. In each individual incarnation this universal cycle is now repeated. At conception the incarnating ego provides the mother with the pattern for the child body (by itself going through the complete archetypal process?). The embryo then "passes" in its development through each of the kingdoms. The real ego is latent *on this plane* during this whole process and up to about the seventh year, at which time it is said to incarnate in and assume direct responsibility for the hitherto more or less irresponsible baby.

During the pre-natal period of a universe or of a human body, then, the ego is inactive on the lower planes. As to its functions on higher planes very little is told, but the following references may be suggestive:

> There was a spiritual, a psychic, an intellectual, and an animal evolution, from the highest to the lowest, as well as a physical development—from the simple and homogeneous, up to the more complex and heterogeneous. . . . This double evolution in two contrary directions, required various ages, of divers natures and degrees of spirituality and intellectuality, to fabricate the being now known as man. (*S.D.* II, 87.)
>
> The Occult doctrine teaches that while the monad is cycling downward into matter these very Elohim—or Pitris, the lower Dhyan-Chohans—are evolving *pari-passu* with it on a higher and more spiritual plane, descending also relatively into matter on their own plane of consciousness, when, after having reached a certain point, they will meet the incarnating senseless monad, encased in the lowest matter, and blending the two potencies, Spirit and Matter, the union will produce that terrestrial symbol of the "Heavenly Man" in space —PERFECT MAN. (*Ibid.* 247.)

At the incarnation of the mind-born sons in the Third Race, it is stated that they exchanged "their impersonal individualities for individual personalities" (*S.D.* II, 246). In other words, Manas upon incarnating left the state of unity in which the consciousness of all was the consciousness of each. Buddhi, the highest stream of spiritual intuition, has been defined as the collectivity of self-conscious lives. In a real sense, perhaps, this is the highest state of individual beinghood, each unit thereof having chosen to become an impersonal force for

good, incapable of acting contrary to the universal plan. Our present type of separative consciousness may be but a transitional state wherein the human ego is given the opportunity to make of the personal man a valuable instrument for the performance of more universal responsibilities in the great cosmic drama. The Perfected Man does not lose Manas because he has risen to the condition of direct Buddhic perception. He does not lose any of his principles, but uses them for their highest purposes.

> Cosmic Ideation focussed in a principle or *upadhi* (basis) results as the consciousness of the individual Ego. Its manifestation varies with the degree of *upadhi, e.g.,* through that known as *Manas* it wells up as Mind-Consciousness; through the more finely differentiated fabric (sixth state of matter) of the *Buddhi* resting on the experience of Manas as its basis—as a stream of spiritual INTUITION. (*S.D.* I, 329 fn.)

Our confined and egotistic sense of individuality will disappear only on that "day when man, freeing himself from the trammels of ignorance, and recognizing fully the non-separateness of the Ego within his personality—erroneously regarded as his own—from the UNIVERSAL EGO . . . merges thereby into the One Essence . . ."

"So there is a chain of life and consciousness," writes Robert Crosbie, "which gradually tends to fuller and fuller individualization of being in non-separateness—the more complete the individualization, the more full the sense of non-separateness." Therefore, the advice to aspirants in all ages who would tread the higher way has even been the same:

> Do as the gods when incarnated do. Feel yourselves the vehicles of the whole humanity, mankind as part of yourselves, and act accordingly.

We talk of preparing youth to enter the life ahead of them. We never talk of preparing adults to enter the peculiar new dignity of a maturing adulthood. Yet psychological maturing is our most triumphant way of human fulfillment; and the adult years are the only years in which that triumph can be experienced. Children and adolescents cannot yet experience the mature insights of adulthood. They can only prepare for them.

—H. A. OVERSTREET

OCCULT INFLUENCES

IF we attempt to trace a cause on the physical plane for *each* effect we observe there, we will surely fail; if we try to find on the physical plane the cause of *any* effect thereon manifest, we shall likewise fail. The physical plane is the plane of effects only; true causes have their origin on higher planes, and are merely translated into effects on the physical plane. This view may be contrary to commonly accepted ideas, but what of that?

It seems natural to recognize, in a sequence of related events, a series of causes and effects; and it is true, in a limited sense, that each effect is the cause of succeeding effects. What we really mean when we employ such expression is the *agency* by which further effects are produced.

Learning by means of the senses, we can only observe effects. Nevertheless, we begin the acquisition of knowledge in this way, and Nature's great Law furnishes abundant contrasts for our observation. Comes a time when we extend our educational process by learning to observe with the inner senses, and then we truly begin to learn.

It is at this point that we begin to find an occult meaning in all commonplace affairs. Actually, occultism consists in finding and using the occult meaning of each event in everyday life. This idea will no doubt be disappointing to those who look for outside influences as the governing agents in otherwise apparently inexplicable circumstances. Nevertheless, there are occult influences which we experience many times each day, but fail to recognize—since we fail to see in them anything colorful or dramatic.

We make certain choices—to do or not to do—and, as results of these choices, many things happen that are unexpected and not calculated in the choosing. Until we have mastered the knowledge of what we are, we shall find it impossible to explain just how the personal man is influenced by the higher Self. But we come gradually to realize the nature of occult influences: that is, that they are *inside,* not outside. We might dwell with profit upon this idea, since other explanations are all too apt to revert to the psychology of a Personal God. For instance, a man escapes from immediate peril, and his friends say, "Providence came to his rescue." If the word "providence" is used to

express the action of the law inherent in all beings, the use of the term is logical and fully explanatory, but it is then an "inside" providence.

What we speak of as accidents, coincidences, hunches, streaks of "good luck" or "bad luck"—results opposite to apparent causes—are all brought about by occult influences. Those who believe this to be so, if of one class, may look for the causal agency in the stars, in black cats, in tokens or talismans, in spooks, hoodoos, jinxes, the intervention of gods, saints, witches, or devils. Others, more intuitive, will look within themselves for the origin of these manifestations. They thus sense that there is but One Law in the Universe which makes the life and growth of beings possible.

Each man lives, grows, learns, and evolves by reason of his mutual relationship to, and his cooperation with, all lives. There is a long path of evolution leading up to the present condition of each man, while beyond each of us the path forever continues. Through realization of the Self—the realization of non-separateness and the identity of all beings—we begin to arrive at a knowledge of the universal presence of "occult influences." We may receive a message, obtain a reward, or take punishment at the hands of another man; but that which we receive is always in part an impulse we sent out, just now returning. Effects may come directly through a single agency, or may reach us in a hundred ways; our relationship to cause and effect remains unchanged.

In a city of millions of people, two individuals having a strong common interest may find each other and work together. The coincidence that brings them together—the series of events that leads to their meeting—may seem to have worked directly to that end, but who or what directed? Was it "God," Fate, Providence, or did they themselves, though unknowingly, bring about the meeting and renew an interrupted contact?

The student of Theosophy, alone in a strange community, seeks an associate for business purposes or other mutual advantage, and finds another theosophist. Out of this meeting, develops a nucleus for theosophical work; several are attracted, some for reasons they cannot analyze, and eventually a lodge comes into being. Strange coincidences? Yes, strange until better understood. Like really does "attract like" through affinity. Is this not occult influence? Occult influences may cause one to drop the cup when the wine is poured; again, they may

drive a man to drink; in either case, they are attracted by the man himself. Hidden causes lead us to accept without question the friendly advances of a stranger—a stranger who seems unaccountably familiar to us—or they may cause us to distrust the enemy we sense beneath a friendly exterior, who also seems somehow familiar.

To explain these subtle "facts of life," let us try to realize that karma and reincarnation are fundamental truths. What other basis for explanation could result in aught save superstition or illogical belief? Although each cause contains and projects its own effect, we may also say that our actions are continuous, just as we ourselves are continuous. For this reason, we rarely recognize the nature of the forces which impel us to action. We know that each effect reaching us *had* a cause, and our Higher Self can know both the causes and effects. Our lower self, however, knows only the things in which it is involved, and as it has not lived before, is apt to be confused by what it sees.

It needs to be borne in mind that *personalities do not reincarnate,* hence cannot trace the connections between causes and effects in the history of the ego, and the more clearly this is realized the greater its effect upon the student of Theosophy. Leaving out of consideration those who would acquire occult power out of curiosity or for selfish purposes, let it be said that those who sincerely try to live according to the dictates of the Higher Self gain an increasing knowledge of the nature of occult influences, and a corresponding degree of discrimination in regard to their meaning and use.

Dwelling upon this, we come to realize our own powers for the *generating* of occult influences. Each thought, as we send it out, coalesces with an elemental corresponding to its own nature, and goes forth to affect for good or evil the one to whom it is directed, or, if not specifically directed, to whomsoever is inclined by nature to receive it. The thoughts of the good man who thinks himself unable to carry them into action may "work" themselves into action by moving others; conversely, the "bad" man is responsible for the appearance in others of the vices he thinks about, even if he does not practice them. Thus we identify ourselves with the receipt and dispatch of "occult influences" all the time.

THE ELECTRIC ENTITY

Electricity is the work of Fohat, but Fohat is *not* electricity.
—*S.D.*

LIFE and electricity are one in our philosophy. Electricity is life and it is death. *Fohat* is the essence of electricity. Electricity can be called an "entity" only when we refer to it as Fohat, its primordial Force. When an Occultist speaks of Fohat—the energizing and guiding intelligence in the universal electric or *Vital* fluid—he is laughed at. Withal, neither the nature of electricity, nor of life nor even of light, are to this day understood. The Occultist sees in the manifestation of every force in Nature, the action of the quality, or the special characteristic of its *noumenon,* which noumenon is a distinct and intelligent Individuality *on the other side of the mechanical manifested Universe.*

Fohat is the agent of the Law, its representative. He is the "active potency of the reproductive power in Nature." In the manifested Universe Fohat is the ever-present electrical energy, the ceaseless destructive and formative power. It is through Fohat that the ideas of the Universal Mind are impressed upon matter. Fohat is the bridge by which the ideas existing in the divine Thought are impressed on Cosmic Substance as the "laws of Nature." Primordial matter, before it emerges from the plane of the never-manifesting, and awakens to the thrill of action under the impulse of Fohat, is but a "cool Radiance, colourless, formless, tasteless, and devoid of every quality and aspect." It is the Electric Entity, Fohat, which electrifies into life, and separates primordial stuff or pregenetic matter into atoms, *themselves the source of all life and consciousness.* Thus it is taught in esoteric Cosmogony that when the hour strikes for the (third) Logos to appear, from the latent potentiality there radiates a lower field of differentiated consciousness, which is Mahat (Universal Mind). Mahat is the entire collectivity of those Dhyan Chohans of *sentient life* of which Fohat is the representative on the objective plane—and the Manasaputras on the subjective.

During the period of universal pralaya, Cosmic Ideation is nonexistent. The variously differentiated states of Cosmic Substance are

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NOTE.—Collated largely from *The Secret Doctrine.*

resolved back again into the primary states of abstract potential objectivity. With the reawakening of Cosmic Ideation, Manvantaric impulse commences—concurrently with, and parallel to, the primary emergence of Cosmic Substance. Fohat, running along the seven principles of AKASHA, acts upon manifested substance or the One Element, and by differentiating it into various centres of energy, sets in motion the law of Cosmic Evolution, which, in obedience to the Ideation of the Universal Mind, brings into existence all the various states of being in the manifested solar system. Fohat, therefore, is spoken of as the synthetic motor power of all the imprisoned life-forces and the medium between the absolute and conditioned Force. It is the link, just as Manas is the connecting link between the gross matter of the physical body and the divine Monad which animates it, but is powerless to act upon the former directly.

Shown in his true character, Fohat proves how deeply versed were all those prehistoric nations in every science of Nature, now called physical and chemical branches of natural philosophy. He is one of the most, if not the most important character in esoteric Cosmogony. As in the oldest Grecian Cosmogony, differing widely from the later mythology, Eros is the third person in the primeval trinity: Chaos, Gæa, Eros, answering to the kabalistic Boundless All (Space), Shekinah, and Ancient of Days—so Fohat is one thing in the yet unmanifested Universe and another in the phenomenal and occult world. In the latter he is that occult, electric, vital power which, under the Will of the Creative Logos, unites and brings together all forms, giving them the first impulse which becomes in time law. But in the unmanifested Universe, Fohat is no more this, than Eros is the later brilliant winged Cupid, or Love. Fohat has naught to do with Kosmos yet, since Kosmos is not born, and the gods still sleep in the bosom of "Father-Mother." He is an abstract philosophical idea. He produces nothing yet by himself; he is simply the potential creative power in virtue of whose actions the noumenon of all future phenomena divides, so to speak, but to reunite in a mystic *supersensuous* act, and emit the creative ray.

When the "Divine Son" breaks forth, then Fohat becomes the propelling force, the active Power. . . . The triple One differentiates into the many, and then Fohat is transformed into that force which brings together the elemental atoms and makes them aggregate and combine.

Fohat is thus the dynamic energy of Cosmic Ideation . . . the guiding power transmitted and made manifest through the Dhyan Chohans, the Architects of the visible world. "Dzyu becomes Fohat"; which means that the one real (magical) knowledge [*Jnanashakti*], or Occult Wisdom, dealing with eternal truths and primal causes, becomes almost omnipotence when applied in the right direction. Fohat is the personified electrical vital power, the transcendental binding Unity of all cosmic energies, on the unseen as on the manifested plane. Thus considered, his action resembles—on an immense scale—that of a living Force created by WILL, in those phenomena where the seemingly subjective acts on the seemingly objective and propels it to action. Fohat is not only the living Symbol and Container of that Force, but is looked upon by the Occultists as an Entity—the forces he acts upon being cosmic, human, and terrestrial, and exercising their influence on all those planes respectively. On the earthly plane his influence is felt in the magnetic and active force generated by the strong desire of the magnetizer. On the Cosmic, it is present in the constructive power that carries out [*Kriyashakti*] the formation of things—from the planetary system down to the glow-worm and the simple daisy—the plan in the mind of Nature, or in the Divine Thought, with regard to the development and growth of that special thing.

To understand something of the nature of cosmic Electricity, other properties must be added to those commonly known, including *Intelligence.* Electricity is not only substance but is an emanation from an Entity, which is neither god nor devil but one of the numberless Entities that rule and guide our world according to the eternal Law of KARMA. When science speaks of evolution through brute matter, blind force, and senseless motion, the Occultists point to *intelligent* Law and *sentient* Life, and add that *Fohat* is the guiding Spirit of all this. Fohat is no personal God but the emanation of those other Powers behind him, the "Messengers of the primordial Sons of Life and Light." The Occultists maintain that all the forces of the scientists have their origin in the Vital Principle, the ONE LIFE collectively of our solar system—that life being a portion, or rather one of the aspects of the One Universal Life. "Fohat is closely related to the One Life."

Fohat is the constructive force of cosmic Electricity. He has "*seven sons* who are *his brothers.*" The "sons of Fohat" are the various forces having fohatic, or cosmic electric life in their essence or being, and in

their various effects. They represent and personify the seven forms [*Shakti*] of cosmic Magnetism, the active and cooperative progeny of whom are electricity, magnetism, sound, light, heat, etc. Occult science defines these as supersensuous effects in their *hidden behaviour,* and as objective phenomena in the world of senses. The former require abnormal faculties to perceive them—the latter, our ordinary physical senses. Electricity, light, heat, etc., have been aptly termed the "ghost or shadow of matter in motion," *i.e.,* supersensuous states of matter whose *effects* only we are able to cognize. When Fohat is said to produce "seven *laya* centres," it means that for formative or creative purposes, the GREAT LAW stops, or rather modifies its perpetual motion on seven invisible points within the area of the manifested Universe. The laya-point is what science may call the zero-point or line, the realm of absolute negativeness. Again, *Laya* may be thought of as the noumenon of undifferentiated Cosmic Substance . . . the root and basis of all states of objectivity and subjectivity too; the neutral axis, not one of the many aspects, but its centre.

The seven centres of energy are evolved, or rendered objective by the action of Fohat upon the one element; or, in fact, the seventh Principle of the seven elements which exist throughout manifested Kosmos. Fohat is forced to be born time after time whenever any two of his sons-brothers indulge in *too close contact,* whether an embrace or a fight. To avoid this, he binds together and unites those of unlike natures and separates those of similar temperaments. This of course relates to electricity generated by friction and to the law involving attraction between two objects of unlike, and repulsion between those of like, polarity. Fohat is called the "Thread of primeval Light," the "Ball of thread" of Ariadne, in this labyrinth of matter. This thread runs through the seven planes tying itself into knots. Every plane being septenary, there are thus forty-nine mystical and physical forces, larger knots forming stars, suns, and systems, the smaller ones planets, etc. Our sun is one of the countless milliard "Knots of Fohat." "The *Central* Sun causes Fohat to collect primordial dust in the form of balls, to impel them to move in converging lines [*Kundalinishakti*] and finally to approach each other and aggregate. Being scattered in Space, without order or system, the world-germs come into frequent collision until their final aggregation, after which they become wanderers (comets). Then the battles and struggles begin. The older (bodies) attract the

younger, while others repel them. Many perish, devoured by their stronger companions. Those that escape become worlds." Or again, "Fohat runs the Manus' (Dhyan Chohans') errands. He causes the ideal prototypes to expand from within without—*viz.,* to cross gradually, on a descending scale, all the planes from the noumenon to the lowest phenomenon, to bloom finally on the last into full objectivity—the acme of illusion, or the grossest matter."

Prana (Jiva) pervades the whole living body of man. But alone, without having an atom to act upon, it would be quiescent—dead; *i.e.,* would be in *laya.* It is the action of Fohat upon a compound or even a simple body that produces life. The thread of life is the "thread of Fohat." The "Spark" that hangs from the Flame by the *finest thread of Fohat,* is the Monad in conjunction with Manas, or rather its aroma —that which remains from each personality, when worthy, and hangs from Atma-Buddhi, the Flame, by the thread of life. All cerebration and brain-activity are attended by electrical phenomena. The combination of molecules into new forms, and the bringing about of new correlations and disturbance of molecular equilibrium is, in general, the work of, and generates, Fohat. All contains, and is, electricity, from the nettle which stings to the lightning which kills, from the spark in the pebble to the blood in the body. Electricity is the cause of the molecular motion in the physical universe, and hence also here on earth.

The divine principle is eternal (Universal Mind); the gods (Dhyan Chohans) are periodical. Fohat is the force (*Shakti*) of the Divine Mind. He is the *synthesis* of the "Seven" and the Intelligences of the seven creative Builders, or as we call them, Cosmocratores. In reality, there is only one Force, which on the manifested plane appears to us in millions of forms. All growth depends on the indwelling Force, because on this plane of ours it is this force which alone acts consciously. The universal Force cannot be regarded as a conscious force as we understand the word consciousness, because it would immediately become a personal God. It is only that which is enclosed in form, a limitation of matter, which is conscious of itself on this plane. This *free* Force or Will, which is limitless and absolute, cannot be said to act understandingly, but it is the one and sole immutable Law of Life and Being.

Fohat synthesizes all the manifesting forces in Nature. He is the key in Occultism which opens and unriddles the multiform symbols and respective allegories in the so-called mythology of every nation; demonstrating the wonderful philosophy and deep insight into the mysteries of Nature, in the Egyptian and Chaldean as well as in the Aryan religions. In India, Fohat is the scientific aspect of both Vishnu and Indra, the latter older and far more important in the Rig Veda than his sectarian successor. In Egypt, Fohat was known as Toum issued of Noot (Space), or Osiris in his character of a primordial god, creator of heaven and beings. Toum is spoken of as the *Protean* god who *generates other gods* and gives himself the form he likes. He is the "master of life" "giving the vigour to the gods." He is the *overseer* of the gods, and he "who creates spirits and gives them shape and life." He is the *"north wind* and the *spirit of the west"*; and finally the "setting sun of life," or the vital electric force that leaves the body at death—wherefore the *defunct* begs that Toum should give him the breath from his *right* nostril (positive electricity) that he might live in his *second* form. Both the hieroglyph, and the text of chapter lxii of the *Book of the Dead* show the identity of Toum with Fohat.

Electricity cannot be generated from that which does not contain an electric principle or element. The electricity we handle is but the result of ordinary matter affected by something invisible, the "ultimate generating power" of every force, the "one omnipresent influence." The day is fast approaching when it will be confessed that the "forces" we know of are but the phenomenal manifestations of realities we know nothing about—but which were known to the ancients—and *by them worshipped.* "These doctrines may not be largely accepted by the present generation, but during the twentieth century they will become known and appreciated."

The physical body undergoes a complete change of structure every seven years, and its destruction and preservation are due to the alternate function of the fiery lives as "destroyers" and "builders." They are "builders" by sacrificing themselves in the form of vitality and, by supplying vital constructive energy.

—H. P. Blavatsky

ON THE LOOKOUT

Prenatal Influence

Even scientists now admit that there is such a thing as "prenatal influence"! Dr. Ashley Montagu, of Rutgers, writing in the *Ladies' Home Journal* (February), states: "For many years, scientists believed that the fetus lived an insulated, nirvanalike existence in the womb, completely protected from any external influences. We now know that this is not true." Dr. Montagu begins his article with an account of a baby who was "actually born neurotic," although there was no evidence of neuroticism in either parent. "In fact, in all ways that it was possible to ascertain, the infant exhibited neurotic tendencies even before it was born."

Fathers Important too

Although genetic factors are exceedingly important, yet, says Dr. Montagu:

> It is well to remember that constitution is a process, not an unchanging structure which is predestined by heredity to function in a particular, predetermined manner. Although each individual, from the moment of conception, contains within him certain potentialities and limitations for development, his environment, even before birth, determines how fully and in what ways his potentialities will be realized.

Other Factors

The *Journal* article vindicates certain "old wives' tales," such as, "a pregnant woman's peculiar cravings for certain foods were bad for her unborn baby," and repudiates others, *e.g.,* "marking a baby by seeing something unpleasant before it is born." In addition to "popular" information about prenatal influence, Dr. Montagu discusses recent results of biological research: extensive use of drugs and barbiturates sometimes causing asphyxiation and brain damage; damage to the entire cardiovascular system through maternal smoking; the lessening of danger to the fetus by controlling the sugar-content of the amniotic fluid; and that certain specific allergies in children have been found to be a result of the mother's excessive use of these foods during pregnancy. The fetus is also affected by chemical changes in the maternal blood-stream due to prolonged anxiety or emotional shock.

Knowledge is the Key

Thus, "parents need no longer be doubtful or anxious about many of the things that troubled previous generations because they did not know what to do. Parents today *can* know." Dr. Montagu continues:

> And the knowledge is encouraging, even inspiring. Since a child's constitution is not predestined—since there is so much that can be done for him even before he is born—his parents can have a hand in his future from the very beginning.
>
> The mental and physical health of the child begins with the health of the fetus; its care begins with the care of the fetus. In this respect, nothing is more important than the health and well-being of the mother who nourishes it.
>
> A child must be loved, even before it is born, by a mother who is loved. That, really is all there is to it, and what could be simpler? Nothing in the world is simpler or more natural than love.

H.P.B. on Prenatal Influence

Largely restricting his observations to the effects of blood-chemistry and emotional environment, Dr. Montagu ignores the imagination of the mother. (Hence his disclaimer of "marking.") H.P.B., however, suggests that the mother's imagination greatly influences the formation of the fetus through currents of the astral light, and quotes Eliphas Levi (*Isis* I, 395) in support: "Pregnant women are, more than others, under the influence of the astral light, which assists in the formation of their child, and constantly presents to them the reminiscences of forms with which it is filled." H.P.B. explains:

> Magnetic currents develop themselves into electricity upon their exit from the body. An object making a violent impression on the mother's mind, its image is instantly projected into the astral light, or the universal ether, which . . . is the repository of the *spiritual* images of all forms, and even human thoughts. Her magnetic emanations attract and unite themselves with the descending current which already bears the image upon it. It rebounds, and repercussing more or less violently, impresses itself upon the fœtus, according to the very formula of physiology which shows how every maternal feeling reacts on the offspring. (*Loc. cit.*)

Cancer

Lookout for May noted the difficulty experienced in publicizing unorthodox, though effective, techniques of curing cerebral palsy. It seems that a similar blanket-control is hampering cancer research. Last

autumn, a Congressional committee was organized to study the economic cost of prolonged illness and the difficulty encountered by many in paying for long-term treatment or hospitalization. The committee further inquired into ways and means of helping people meet such expenses.

The late Sen. Charles W. Tobey (then chairman of the committee) asked Mr. Benedict F. Fitzgerald, Jr. (special counsel to the Committee on Interstate and Foreign Commerce) to prepare a report on the "activities, researches and experiments of individuals, organizations, foundations, clinics, etc., engaged in cancer therapy."

Curious Family Karma

Senator Tobey shortly thereafter died of cancer himself; but his son, Charles W. Tobey, Jr. (*cured* of cancer by one of the "unorthodox" methods), says:

> Immediately following my father's death, powerful forces in organized medicine brought pressure to bear in Washington and this important investigation was stopped, and Mr. Fitzgerald was summarily discharged. The only hope of present and prospective victims of cancer lies in a full Senate Investigation. If you will write me, I will advise of steps you can take to help accomplish such an investigation. In the meantime, I suggest that you write to your two United States Senators, quoting from portions of this report. [Mr. Tobey's address, on request.]

A Forecast—and an Appeal

"Of the present population, fifty million will acquire cancer," said Dr. J. R. Heller, Director of the National Cancer Institute, 1953. In view of such an ominous prophecy, the following excerpts from the "suppressed" Fitzgerald Report are apropos:

> The increased number of cancer patients in America of all ages and the apparent failure to presently cope with this dread disease indicates the necessity of a sustained effort of private and Federal agencies to continue research in the field of cancer, its causes and treatment.
>
> If radium, X-ray, or surgery or either of them is the complete answer, then the greatest hoax of the age is being perpetrated upon the people by the continued appeal for funds for further research. If neither X-ray, radium, nor surgery is the complete answer to this dreaded disease, and I submit that it is not, then what is the plain

duty of society? Should we stand still? Should we sit idly by and count the number of physicians, surgeons, and cancerologists who are not only divided but who, because of fear or favor, are forced to line up with the so-called accepted view of the American Medical Association, or should this committee make a full-scale investigation of the organized effort to hinder, suppress, and restrict the free flow of drugs which allegedly have proven successful in cases where clinical records, case history, pathological reports, and X-ray photographic proof, together with the alleged cured patients, are available.

Violation of Public Trust

Accordingly, we should determine whether existing agencies, both public and private, are engaged and have pursued a policy of harassment, ridicule, slander, and libelous attacks on others sincerely engaged in stamping out this curse of mankind. Have medical associations, through their officers, agents, servants and employees engaged in this practice? My investigation to date should convince this committee that a conspiracy does exist to stop the free flow and use of drugs in interstate commerce which allegedly have solid therapeutic value. Public and private funds have been thrown around like confetti at a country fair to close up and destroy clinics, hospitals, and scientific research laboratories which do not conform to the viewpoint of medical associations.

May I, with propriety, call your attention to the tragedy which has invaded the United States Senate. Four great Americans, all of them —Senator McMahon, Senator Wherry, Senator Vandenberg, and Senator Bob Taft—were all stricken down with this dreaded disease. We are under a compelling moral obligation to the memory of these great public servants and to the untold millions of cancer sufferers throughout the world to carry on this investigation.

Diversity of Opinion

Mr. Fitzgerald investigated the use of X-ray therapy for cancer. He says: "I have approached this problem with an open mind. Recognizing the importance of men skilled in the science of medicine, who are best informed, if not qualified, on the question of cancer, its causes and treatment, I directed my attention to the propaganda by the American Medical Association and the American Cancer Society to the effect, namely, 'that radium, X-ray therapy, and surgery are the only recognized treatments for cancer'." The inquiry revealed that:

There is a division of opinion on the use of radium and X-ray. Both agencies are destructive, not constructive. In the alleged destruction of the abnormal, outlaw, or cancer cells both X-ray therapy and

radium destroy normal tissue and normal cells. Recognized medical authorities in America and elsewhere state positively that X-ray therapy can cause cancer in and of itself. Documented cases are available.

More Adverse Testimony

Dr. William S. Bainbridge, well-known New York consultant on cancer, states:

> While there are some who still believe in the efficacy of radiation as a cure, my skepticism with regard to its value is being increasingly substantiated. But even with the best technic of today, its curative effect in real cancer is questionable.

And Sir Leonard Hill, British physiologist, reports:

> Large doses [of gamma and hard X-rays] produce destruction of normal tissues such as marrow and lymphoid tissue, leucocytes and epithelial linings, and death ensues. . . . The nation would, I think, be little the worse off if all the radium in the country now buried for security from bombing in deep holes, remains therein.

Dr. George Miley (medical director, Gotham Hospital, N.Y.) reported on a survey made by Dr. Stanley Reimann (also of Gotham) for a Senate committee on cancer-research expenditures, as follows:

> Dr. Reimann's report on cancer cases in Pennsylvania over a long period of time showed that those who received no treatment lived a longer period than those that received surgery, radium, or X-ray. The exceptions were those patients who had received electrosurgery. The survey also showed that following the use of radium and X-ray much more harm than good was done to the average cancer patient.

Deleterious Effects of Radiation

> There is a report from another source [says Fitzgerald] in which Dr. Feinblatt, for 6 years pathologist of the Memorial Hospital, New York, reported that the Memorial Hospital had originally given X-ray and radium treatment before and after radical operations for breast malignancy. These patients did not long survive, so X-ray and radium were given after surgery only, and after omitting all radiation patients lived the longest of all.

Howard W. Blakeslee, AP science editor, warned:

> X-rays and gamma rays can cause bone cancer is warning issued in *Cancer,* a new medical journal started by the American Cancer

Society. The bone cancer warning, covering more than 20 pages, is by Drs. William G. Gahan, Helen Q. Woodward, Norman L. Higginbotham, Fred W. Steward, and Bradley I. Coley, all of New York City.

One of the most dangerous things about this kind of bone cancer, the report states, is the very long delay between the use of the rays and the appearance of the cancer. The delay time in the 11 cases ranged from 6 to 22 years.

Dr. Herman Joseph Muller, Nobel Prize winner, a world-renowned scientist, has stated the medical profession is permanently damaging the American life stream through the unwise risk of producing harmful mutations.

Need for Uncensored Information

Thus, the alleged assertion of the AMA and ACS that "radium, X-ray therapy, and surgery are the only recognized treatments for cancer," when contrasted with the adverse criticism of these techniques amassed in the Fitzgerald Report, sharply defines the issue: Should not information on *all* types of cancer research and therapy be available to a concerned public? Mr. Fitzgerald investigated some of the research that, although impeded, is still going on, and discovered:

> Among the numerous foundations and clinics which profess to possess a remedy for the treatment of cancer is the Lincoln Foundation of Medford, Mass., which has been the particular target of the AMA. I have not had an opportunity to sufficiently explore the particular type of therapy employed by this institution. However, I understand it involves a unique theory of inhalent therapy and the transmission of bacteriaphage. In passing it is important to note that this technique was the subject of a particular interest to the late chairman (Senator Tobey) who was a trustee of the Lincoln Foundation following a successful treatment of his son, Charles W. Tobey, Jr. This remedy has been tried by hundreds of patients and it is alleged that these treatments have been proven beneficial.

Reasons for Demand of Congressional Investigation

Both the Drosnes-Lazenby Cancer Clinic (Pittsburgh) and the Hoxey Cancer Clinic (Dallas) record many cancer cures by medication. Their research is, however, similarly hampered by official pressure and lack of funds. Mr. Fitzgerald and Mr. Tobey are convinced that only a full Congressional investigation will effectively publicize the now-suppressed facts, and remove organized obstructions to independent cancer

research. Mr. Tobey, further, has dedicated himself to obtaining such investigation. With fifty million of our fellow-Americans doomed to contract cancer, this seems a worthy cause!

A theosophical viewpoint on such matters is not particularly easy to express, beyond the remark that all "natural mystics" are by temperament predisposed to medicines which work the least violence on the delicate balances of the body. The "physicalist," or materialist, on the other hand, is apt to be more interested in rapid cures than wise ones—will employ any agency which works for the moment.

Life after "Death" Shown by Cardiograph

In the autumn of 1953, Dr. Demetrio Sodi-Pullares (heart specialist, of Mexico City) delivered a series of lectures at the University of California, Los Angeles, in which Theosophical students will note occult implications. The results of Dr. Sodi-Pullares' cardiographic observations were thus reported in the Los Angeles *Times* (Aug. 6):

> Human hearts continue to be alive, electrically, for seven hours after the patient is declared by doctors to be dead. In other words, cardiograms prove that even after what is considered physical death occurs the heart continues to send out electric current for several hours. . . .
>
> It begins to look as though the first and last movement of life comes from the heart. Electric currents are indispensable for the heart's activity, but we don't know just why. The electrical field of the heart gives off current that is less than a tenth of a 10,000th of a volt.
>
> But this electric current is 100 times higher in voltage than that associated with the brain. The heart current could be considered as a prime mover. Its origin is harder to understand, but probably results from chemical forces such as the movement of charged particles of sodium and potassium. The fact that this current continues after death suggests that its origin is confined to the heart.

Occult Significance of Heart

Not only is the heart the first organ to "live," and the last to "die," but it may sometimes be massaged to revival after it has stopped. (Dr. Sodi-Pullares reports one authentic four-hour interval.) To a discerning person, these facts might suggest that the heart function is not *merely* physical; to a Theosophist, they are of tremendous significance in connection with the following statements made by H.P.B. in "Psychic and Noëtic Action":

> No memory of a purely daily-life function has aught to do with the "Higher" Mind or Ego. Nor has it any direct dealings on this physical plane with either our brain or our heart—for these two are the organs of a power higher than the *Personality.*
>
> Occultism teaches that the liver and the spleen-cells are the most subservient to the action of our "personal" mind, the heart being the organ *par excellence* through which the "Higher" Ego acts—through the Lower Self. Nor can the visions or memory of purely terrestrial events be transmitted directly through the mental perceptions of the brain—the direct recipient of the impressions of the heart.

The fact that the heart generates measurable electrical impulses for seven hours after it has stopped *beating,* suggests correlation with information found in "The Electric Entity," appearing in this number of THEOSOPHY.

RENEWED INTEREST IN YUCATAN

The recent republication of a well-known travel-book on Yucatan prompted a friend to pass on to Lookout another book on the same subject, *Here and There in Yucatan,* by Alice D. Le Plongeon, published in 1886. Dr. Augustus Le Plongeon and his wife are mentioned in *The Secret Doctrine* (II, 34) as being "well known in the United States for their untiring labours in Central America," and now, in 1954, they offer readers some interesting footnotes to dread "communism."

"During a sojourn of several years, in Yucatan," Mme Le Plongeon says in her Preface, "we had every opportunity of mingling with the natives. Thus we became acquainted with their mode of life, religion, sacred rites, superstitions, fables and traditions; as well as learning something of their philosophy, and observing how communism is practiced among them."

COMMUNISM—"AMERICAN" STYLE

The ancient heritage of communism in Yucatan was still, at the close of the nineteenth century, an effective basis for community life in certain localities, according to Mme Le Plongeon. For example:

> In a ranch near the ruined city of Zay, the inhabitants still preserve the customs of their ancestors. Not only do they work their fields in common, and share equally the product of their labor, but even the food is cooked for all in one building, every family sending thither for its allowance, which is regulated according to the number of persons in each home.

"BONDAGE IN COMMUNISM"

This strange chapter-heading for a sympathetic treatment of Incan and Mayan communism is deliberately ironical. Mme Le Plongeon goes on to say:

> Centuries ago, the people of America had a system of communism that we today would not tolerate—no! not even those who declaim against capitalists, while in their heart of hearts they hope to one day have a capital of their own.
>
> The Peruvians in South, the Mayas in Central America, were then the two most civilized nations on this continent; both were communists, though the difference between them was great; for while under the rule of the Incas the system was compulsory, the Mayas adopted this mode of life from inclination, being as absolutely free from greed of wealth as are their unfortunate and degraded descendants.
>
> The Incas ordained that one-third of the land should be dedicated to the sun; that is to say, to the maintainance of the temples and priesthood. One-third was for all government expenses, public works, etc.; including the support of the royal family, of the army, and to fill the public granaries kept for cases of emergency. The remaining third of the land was divided among the people in equal shares; none could by any means whatsoever augment his property. . . . The cultivation of the soil was likewise regulated. . . . The first land to be tilled and planted was that of the sun, or in other words, that of the church; all took part in the labor. After that they prepared the soil and sowed the seed on such ground as belonged to the aged, infirm, widows, young orphans and soldiers in service; their wives being considered as needing the same assistance as widows: women did not work in the fields; perhaps for this reason the women's allotment of land was less than that of the man.
>
> No one had a right to attend to his own interests until the land of all the helpless people was sown with seed. . . . If a large family made the work too much for one man, it was obligatory for his neighbors to aid him. The lands belonging to the government were attended to last. Thus we see that beyond a limited extent individual liberty did not exist. Nevertheless, those people were very happy.

CHARITY, BUT NO ALMS

Mme Le Plongeon describes how "every matter was regulated with the greatest nicety": first, through one man who was responsible for ten men; this man, in turn, reporting to one who was in charge of ten groups; "and so on up to the Inca, the child of the sun, the father of the people." She continues:

> The Mayas were no less charitable than the Peruvians. Not content with giving assistance when requested, they searched their towns and villages to find the maimed and infirm; providing them with all the necessaries of life. . . . They never thought of cheating each other.
>
> They had netted purses, and in the markets treated of everything that was in the land. They gave credit, lent and paid without interest. Written bonds were not in use among them, for none dreamed of breaking their word. . . . Today, their descendants, though very poor, are some of the most hospitable people on the face of the earth. Even yet, although entirely in the power of the white man, constantly laboring for exacting masters, they help each other and share equally as far as it lies in their power.

This system of communism then, so different from that practiced in Soviet Russia, produced some praiseworthy effects. In such communal societies, some men and women are still thriving—at least ethically.

Communism for Individual Freedom

The Los Angeles *Times* (March 7, 1954) reported an interview with two members of the "Society of Brothers' communal colony at Primavera, Paraguay, where 800 members raise cattle, cut timber, farm, operate workshops, and have a common purse and board." (MANAS also discussed this colony, in the Dec. 30, 1953, issue.) Here, each man and woman in the colony has a voice in the governing; the members feel that they "have proved that people of all nationalities, races and classes can live together harmoniously." The *Times* continues:

> Children at Primavera attend school through the ninth grade, after which they usually go out in the world—away from the colony. Some go to college, according to their abilities, and are financed by the communal fund. Others may visit or work in places far from the communal village.
>
> They must know the world outside the colony because they must have freedom of choice as to whether to live this way of life or choose the life on the outside. Isolation and a lack of freedom of choice have killed other communal groups in world history, and the Paraguayan colony insists that the children go outside and then see if they wish to return to the brotherhood at their own choice.
>
> A few isolated cases have decided to choose the outside world permanently, but others will remain outside as long as five or six years and then return to the colony.

Here, in Paraguay, we find the denominator that is *not* common to the paternalism of Yucatan nor to the power policies of Soviet Russia

—*freedom of choice.* This is the cornerstone, according to H. P. Blavatsky, of a fully enlightened brotherhood, though it is well to note that the dream of the just and disciplined society, which has moved many mistaken converts to Soviet ideology, has a noble lineage and an old American prototype.

NEW POLICY PROPOSAL FOR T.S.

The *Canadian Theosophist* for May 15 contains, in an article immediately following an editorial on "White Lotus Day," a "Preliminary Memorandum on an Alternative Policy for the T.S." which recommends inclusion in T.S. Branch Libraries of non-T.S. publications —among them THEOSOPHY and *The Theosophical Movement.* T. H. Redfern, of the T.S. Peace Lodge, Cheshire, England, speaks for "an international group of members who aim to develop an aspect of theosophical work in the Society with a slant and perspective somewhat different from that now generally prevailing."

For U.L.T. students, aspects of Mr. Redfern's proposal will seem reminiscent in spirit of Robert Crosbie's *To All Open-Minded Theosophists.* The keynote is furnished by an expression of hope "that it is quite possible for members of differing outlooks to work amicably together in Lodges and National Societies, inevitably influencing and modifying one another's views by honest and friendly interchange, when freedom prevails." Since no official "U.L.T. Policy" in regard to what does or does not constitute Theosophical Literature has ever been issued, beyond what is implied in the U.L.T. Declaration, efforts toward securing a more broad-minded appraisal of the current Theosophical scene need no "official" approval, yet will be welcomed by U.L.T. students who recall the catholicity of H.P.B.'s own approach.

Of particular interest to readers of THEOSOPHY is the following paragraph, which, of itself, suggests a means of transcending organizational differences, and favors a form of emphasis characteristic of Lookout:

> H.P.B. herself ranged widely to draw theosophical thoughts from many diverse directions in the literature available in her time. Were she writing now we cannot doubt that she would revel, both in approving and critical quotation and comment, in drawing upon the vastly greater literature now available in the fields of comparative religion and philosophy, and the radically transformed scientific conceptions developed since her day.